4: Joseph et al D, E-5 (1942-1943) 1949
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466 mine officials have gone to some trouble to provide satisfactory living conditions for Papago employees and their families. For them they have built neat small houses with sanitary facilities. Since they are fair with their employees, they expect good steady work in return. In an effort to combat absenteeism (particularly from drunkenness), mine officials encouraged the organization of Ajo Papago with a council and a "chief," after the fashion of their home villages. A representative was to attend, but not to vote in, the tribal council meetings. This is a particularly interesting development, since families from all parts of the Reservation now live in Ajo, and it may contribute to the growth of tribal unity.

[461] Working on a definite schedule in the white fashion is not a normal life for the Papago, but he seems to be able to adjust, perhaps because he likes the wages, which give him a higher cash income than most people can earn on the Reservation. The wages may compensate for the poor living conditions that in some cities go with jobs for Papago.

641 The general public looks upon these Indians as a lower-class group with a tendency toward drunkenness, and, though they are not subjected to as marked social discrimination as are Negroes,[11] they must endure a certain amount of racial prejudice.

Political discrimination is more apparent. Papago must pay the state automobile tax and income tax and, when they are off the Reservation, the state sales taxes as well. But they do not have the right to vote.[12]

641 186 Since 1924 all Indians born in the United States have been citizens. As such, the Papago are subject to all federal laws and regulations. A few men pay federal income tax, but Selective Service and rationing affected all. The Papago submitted to these wartime necessities with better grace than many groups; despite the difficulties of language and transportation, surprisingly large numbers turned out to register for the draft and for rationing. Rationing was of course difficult for the Papago at first, but after they understood it there were few complaints, and they seldom forgot to bring ration books to the stores. Papago adapted themselves to wartime conditions with the ease and lack of strain which has characterized them throughout their history. One leader in the western districts instructed young men not to register for the draft, but, when he was sentenced to prison for attacking a federal officer, resistance died down. At the time of this study about 1,700 Papago were regis-

11. It is interesting to note that the Papago in part have borrowed the prevailing white concepts about Negroes. They regard "The Black Ones" as social inferiors, comic characters who are fit subjects for clowns to imitate.

12. On July 13, 1948, the Arizona Supreme Court handed down a decision that Indians in the state would henceforth be entitled to vote.

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tered and 155 were in the armed forces, including 40 volunteers, two of them in the WAC. The tribe also supported the war effort financially; by 1943 the council had invested $10,000 in war bonds, the Papago oversubscribed their quota in the Fourth War Loan by $25,000 and topped their Red Cross quota by $600.

Some of the Papago are conscious of the fact that, though they bear many of the responsibilities of citizenship, they do not have all its privileges. They know that they are the only group in the United States which does not own the rights to minerals under its lands (see chap. iii), and the small number who pay state and federal income taxes resent their inability to vote.[13] It would be interesting to know whether the Papago who have been in the armed forces feel they have risked their lives for a country in which they might be called "second-class citizens." On the whole, and particularly since their participation in the war effort, the Papago are learning what it is to be citizens of the United States. Many of their leaders feel that the day is not far off when they should have the franchise and take an active part in the life of the nation. On July 15, 1948, the Supreme Court of Arizona unanimously overruled a previous contrary opinion, which had been handed down twenty years before, and held that Indians living on a reservation might vote if they fulfil the literacy qualifications required of other citizens.

13. Indians constitute 12 per cent of the population of the state of Arizona. If they should gain the franchise, they might form a strong bloc, but the ethnocentricity of each tribe is such that it would doubtless work against united political action.

[p. 112 is blank]

484 for a procession of friars refused to proceed. Most
488 October pilgrims go to Magdalena--about 60% of the Papagos in the cotton fields who made a pilgrimage in 1950.[1] Of 2,500 or so cotton picker pilgrims, about 1,500 were bound for Magdalena. If the proportion of reservation-dwellers going to the church where the Apostle of the Pimas, Eusebio Kino, was buried was the same as among cotton picking Papagos, some 600 of them saw Magdalena in 1950. A 2,100 total agrees closely with the estimate this writer made previously of the number of Papagos in Magdalena at fiesta time--2,000.[2]

Papago pilgrims in Magdalena stayed from a few hours to a week. The average sojourn in 1950 was 3 days.[3] Some hardy souls made a flying trip from the fields one night by bus, performing their duties to the Saint during the following day, and returning that night, reported back to work next morning. But usually the Desert People spent from 1 to 2 days traveling to and from Magdalena--a half day trip from Tucson including customs and immigrations formalities on both sides of the border.

494 About half the Papagos visiting Magdalena in 1950
487 traveled by bus--Greyhound in the U. S. and Transportes
488 Norte de Sonora in Mexico.[4] Slightly less than half reached the fiesta on trucks, paying just over $7.00 on the average for this rough-and-ready transportation.[5] A few of the Desert People still made the slow wagon journey from their reservations to Magdalena in 1950, but authorities on both sides of the international boundary frowned upon the practice, and Mexican officials closed their border to wagons.

486 U. S. citizens entering Mexico are required to ob-
641 tain "Tourist Permits" identifying the individual and entitling him to remain in that country for six months. Practice in regard to Papagos crossing the border has varied greatly in both Mexico and the United States because of difficulties in determining citizenship of Indians often speaking neither English or Spanish who may have been born on either side of the border and not know which. The migrations of the Desert People between

[TEXT CONTINUES ON P. 90]

[1] 14 of 24 whose pilgrimmage goal was obtained went to Magdalena, 61%.
[2] Dobyns, 1950, p. 28. Contains fuller description of The Fiesta of St. Francis at Magdalena.
[3] Based on information from 8 individuals and observation of hundreds at Magdalena.
[4] Based on 8 of 11 giving information, much observation.
[5] 5 of 11 individuals giving data came by truck, paying $7.13 apiece roundtrip on the average.

48% their fields and springs on both sides of the boundary
● [641] have given many virtually dual citizenship. So there is doubt as to whether the Papagos need "Tourist Permits." In 1950 apparently three-fourths of the Desert People who journeyed to Magdalena obtained "Tourist Permits" which cost $3 U. S. currency.[1]

785 The Magdalena celebration is not wholly religious
527 in character. The plazas of the town are jammed with
[539] flimsy booths of poles and mats selling toys, cloth, shoes, hardware, pottery, curios, and goods of every sort, as well as food and drink. There are games of chance, and amusements: merry-go-rounds and power rides; there are beauty parlors and dance halls.

This secular side of fiesta is not ignored by the Desert People. In fact, they join in whole-heartedly. Magdalena merchants look upon them as special guests of the town, welcome guests who are well-behaved and "rich." Every Papago questioned on the matter said he enjoyed his stay in Magdalena.[2]

This great carnival with its colorful meeting of diverse cultures--Spanish, Papago, and Yaqui and Mayo Indian--seems to be the holiday of the year for the Desert People. Apparently it has largely replaced
[178] the old Papago New Year at the sahuaro-jack ceremony early in July as the major calendrical event. Such an occasion cannot lack its economic aspects.

541 The Papago pilgrim pays about $7.00 for his
435 transportation. $3 more goes for a "Tourist Permit."
435 Lodging for 3 nights during fiesta is expensive in
188 Magdalena, since everyone doubles his price, and renting rooms never let at other times of the year is a primary industry of the place. Sleeping space in a room or in a patio near the main plaza in Magdalena costs about $2 U. S. per night.[3] This means another $6 expenditure for Papagos staying the average length of time. Eating for 3 days is not expensive at thrown-together restaurants on plazas and side streets. A satisfactory meal could be purchased for 3 pesos at a reasonably clean establishment. At night a feast (roast whole pig with fresh buns, tomato and vegetable for example) could be had for 4 pesos. Peddlers hawked

[1] Of 13 Papagos giving information 10 obtained permits, or 77%.
[2] In this case, 8 individuals of 8. The author has seen 2 fiestas at Magdalena; has yet to see Papagos who didn't seem to be having a good time.
[3] Dobyns, 1950, p. 28.